OUR SUNDAY VISITOR

A NATIONAL WEEKLY

THE HARMONIZER

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Adminstration Lends Every Encouragement to the K. of C.

"The White House, Washington,
"March 15, 1918.

"Gentlemen:

"As Commander-in-Chief of the Army and Navy, I heartily approve your plan to accumulate a fund to be spent for the spiritual and material welfare of our soldiers and sailors, and I am very much gratified to note that your effort, while born of the charitable impulse of a single church, is non-sectarian in its scope and purpose and intended to confer a fundamental benefit upon all those whose mental moral and physical health is our solemn concern.

"Sincerely yours,
"WOODROW WILSON."

"Washington, D. C., Sept. 22, 1917.

"The Young Men's Christian Association represents the Protestant denominations, which will constitute roughly sixty per cent of our new army. The Knights of Columbus represent the Catholic denomination [illegible] constitute perhaps thirty-[illegible] cent of the new army. While [illegible] Society is a fraternal organization, it will sustain exactly the same relation to the camps as is sustained by the Young Men's Christian Association, and will hold no meetings to which all the troops in the camp are not invited, regardless of religion or other preference."

(Signed) NEWTON D. BAKER,
Secretary of War.

"The Knights of Columbus, born in the spirit of this Christian chivalry, with all the good it has accomplished, have now engaged in a larger work which opens the doors of their places of recreation and uplift to every man who wears Uncle Sam's uniform. I bring to you the appreciation and the thanks of the Commander-in-Chief of the American Army, who bears burdens greater than were ever imposed upon any man since the days of the immortal Lincoln."

JOSEPHUS DANIELS,
Secretary of the Navy.

Secretary Baker Cables to Knights.

"Magnitude of operations of the American Expeditionary Force increases constantly the importance of its recreational facilities. More power to you in your war campaign."

"Washington, D. C., Aug. 24, 1917.

"Mr. P. H. Callahan, Chairman, Committee on War Activities,

"I have just received your letter of August 20th in which you are good enough to inform me 'it is not our intention to claim exemptions for anybody connected with our work, although we have at least a couple of hundred of our best young men who come within the military age, doing very important educational work.'

"This statement is so fine, and is so reassuring, and is so full of the spirit of what I am pleased to call genuine Americanism, that I cannot refrain from sending you a personal word to congratulate you for the attitude which you and the organization which you represent have assumed. I should be very glad if you would communicate at least the contents of this letter to your colleagues. Very truly yours,

"(Signed) E. H. CROWDER,
"Provost Marshal General."

"I have heard nothing but good of the way in which your work in the camps is being conducted, and your secretaries are co-operating with us in most cordial fashion.

"RAYMOND B. FOSDICK,
"Chairman, War Department Commission on Training Camp Activities, Washington."

"With the American Army in France, April 7:

"Walter Kernan, Over-Seas Commissioner for the Knights of Columbus, his assistant, J. Bennet Nolan, of Reading, Pa., and Major James Connolly, of New York, called on General Pershing at general headquarters today to outline the work which the Knights of Columbus are inaugurating in France.

"General Pershing offered every facility to expedite the work and promised the hearty co-operation of the army authorities. Mr. Kernan announced that temporary headquarters had already been established in Paris and that eighteen secretaries who had arrived last week had been assigned to places at the main debarkation ports and with field forces. Additional secretaries, he said, were on the way from the United States."

The K. of C. Have Made Provision For Your Boy When He Falls "Over There"

Where the Knights of Columbus Have Erected Buildings

Attached is a list of buildings in operation throughout the country. We are not furnishing any detailed statement of the situation at each and every Camp; at most points conditions are good and the work is being carried on in a successful manner. The soldiers are well pleased with what we are doing, and the chorus of praise is nearly perfect in its harmony.

We are strengthening the secretarial force all the time, and the caliber of men we now have as head secretaries is of a higher order than the average of some months back, when our standards were perhaps not so high.

It is already conceded that our particular program and style of entertainment, when fully developed, will surpass in every way all other forms of pastime and recreation for the soldiers.

Name of Camp	Location	No. Bldg.	No. Sec.
Devens, Ayer, Mass.		3	11
Hancock, Augusta, Ga.		2	5
Gordon, Atlanta, Ga.		2	5
Meade, Admiral, Md.		3	11
Beauregard, Alexandria, La.		1	3
McClellan, Anniston, Ala.		1	3
Lewis, American Lake, Wash.		3	6
255 High St., Brooklyn, N. Y.		1	1
Custer, Battle Creek, Mich.		3	11
Jackson, Columbia, S. C.		1	3
Sherman, Chillicothe, O.		3	12
Greene, Charlotte, N. C.		2	4
Dodge, Des Moines, Ia.		3	9
Cody, Deming, N. M.		1	3
Ft. Totten, Whitestine, L. I.		1	2
Funston, Ft. Riley, Kan.		3	8
Dowie, Ft. Worth, Tex.		1	2
Travis, Ft. S. Houston, Tex.		2	5
Deniphan, Ft. Sill, Okla.		2	7
Sevier, Greenville, S. C.		1	4
Shelby, Hattiesburg, Miss.		1	3
Logan, Houston, Tex.		1	3
Johnson, Jacksonville, Fla.		1	3
Pike, Little Rock, Ark.		2	6
Kearney, Linda Vista, Cal.		2	5
Taylor, Louisville, Ky.		3	9
Sheridan, Montgomery, Ala.		1	3
Wheeler, Macon, Ga.		1	3
Stuart, Newport News, Va.		1	3
Lee, Petersburg, Va.		3	9
Naval Training Sta., Newport, R. I.		1	2
Naval Training Sta., Welham, N. Y.		1	2
Fremont, Palo Alto, Cal.		1	2
Marine Sta., Quantico, Va.		1	2
Navy Yard, Philadelphia, Pa.		1	1
Grant, Rockford, Ill.		3	8
Kelly Field, San Antonio, Tex.		1	4
Jefferson Barracks, St. Louis		1	2
Wadsworth, Spartanburg, S. C.		2	4
Merritt, Tenafly, N. J.		1	6
MacArthur, Waco, Tex.		2	5
Perry, Waukeegan, Ill.		2	2
Dix, Wrightstown, N. J.		3	12
Upton, Yaphank, L. I.		3	10
Ft. Thomas, Newport, Ky.		1	2
Ellis Island		0	1
Brooklyn Navy Yard		0	1
		79	228

From Report of Chairman, K. of C. War Activities.

Rash Judgments and Insinuations Are Unpatriotic Now

By Rev. H. C. Hengell, Rector, St. Paul's University Chapel, Madison, Wis.

Not by words, but by deeds, Catholics have proven themselves to be the most patriotic class of people in America. They proved it in the War of the Revolution when they constituted over half of the soldiers who, under Washington, took Cornwallis at Yorktown. They proved it when they furnished the stuff that made a splendid Union Army in the Civil War. They are proving it now when over thirty per cent of the men in Army and over forty per cent of the men in the Navy are Catholics.

That American Catholics are patriotic is therefore a fact beyond dispute. This fact, however, does not prevent their being insulted by certain writers and speakers who pretend to give patriotic lectures.

As Governor Philip of Wisconsin says, these high brow carpet baggers are guilty of a type of impudence that is a menace to the country in that it discourages the hearty co-operation of all the people in support of the war. When the loyalty of any class of people in this country is questioned and impugned by self-constituted arbiters of patriotism much resentment and division is aroused instead of the co-operation so sorely needed. It is not only unpatriotic but also particularly sinful and uncharitable to be rash in judging others in these trying times.

The Press Has Been Generous in its Praise of the Knights' Welfare Work

"Of all the 'drives' to raise money to be used for the benefit of our soldiers, only one—the recurring appeal for everybody who can buy Liberty Bonds—has deserved or will deserve to receive a heartier and more generous response than will the 'drive' which the Catholics are preparing to begin next Sunday.

"Not to make a comparison equally invidious and unnecessary, as it would be to say that the clergy and lay members of the Catholic Church, ever since the war began, have excelled those of other churches in the manifestation of effective patriotism, it is enough to assert that they have taken a place among the foremost exponents of unqualified Americanism. As a body they have left nothing undone to make clear their position. In word and deed alike they have supported their country and made its policies and purposes their own, and they have been not less forward in filling the ranks of the two fighting services than in the various activities of relief and encouragement here at home.

"The Catholics have a right, therefore, to expect that their appeal for aid in the conduct of their work will get responses from outside their own circle as well as in it."—New York Times.

"The Knights of Columbus in their recreation work serve the soldiers of no especial religion or organization; their houses are for the use of all the men in the service alike. Their chief aim is to substitute healthy amusement for the questionable pleasures which too often exist in cantonment neighborhoods, undermining the Army's morale and weakening its efficiency. The value of the work being done is testified to daily in hundreds of soldiers' letters. Too often in wars of old, if the soldier did not lose his life, his morality suffered. In this war, thanks to such movements as the Knights of Columbus and the Y. M. C. A., the moral welfare of the soldier is as closely guarded as if he were in his own home. To a cause like this we can well be generous."—Greenfield, Mass., Recorder.

"Fighting splendidly in the ranks of the Allied armies and enrolled in magnificent numbers in the American Army at home and in France, the Catholic Church of the Archdiocese of New York seeks now in the great life and death struggle that engages the lovers of liberty to individualize its devotion with its purse as it has already with its blood, and after the spirit of the Declaration of Independence to consecrate to this most sacred cause its lives, its fortunes and its sacred honor."—New York American.

"It is the first time the Catholics, maintaining their own field of service with the armies, have asked the non-Catholic public to assist in financing the work of the Knights of Columbus. Notwithstanding that, according to widely-published figures, the armies of the United States are 40 per cent Catholic. The Knights of Columbus has maintained a service similar to that of the Y. M. C. A. in the camps, and at its own expense, an expense which has no doubt been burdensome to many of its members. Yet Catholics as well as others have contributed to the various other war funds proposed from time to time. The Advertiser urges our people to stand by this cause to the extent of their capacity to pay and serve, even as they have stood by the many other worthy and successful causes that have come before us in recent months."—Montgomery, Ala., Advertiser.

"One of the great Orders in America is the Catholic Knights of Columbus. It is American clear through. It is doing a mighty work in the cantonments and on the fields of battle. It is working side by side with the Y. M. C. A. and is doing equal, if not greater service than this famed organization of Christian young men. The work of the Knights of Columbus is practical. To their halls are invited all soldiers, irrespective of creed or faith. They have realized that loneliness and homesickness come to the lads who have been gathered to defend the sacred principles upon which civilization is founded. They are the disciples of cheer, the apostles of joy. To their tents and halls all who will may come to find welcome, gladsomeness, sympathy, help of any and every kind. They are Americans, these Knights, and their Order is pledged to the support of all that we cherish and revere in democratic institutions. Any money given to them will certainly be applied to making our soldier boys comfortable and happy."—Dayton, Ohio, Journal.

Every Soldier Should Know How to Elicit an Act of Perfect Contrition

Sermon Delivered to the Catholic Students and Aviation Officers of the University of Illinois, in St. Mary's Church, Champaign, by the University Chaplain, Rev. John A. O'Brien.

I wish to place briefly before you this morning, my dear friends, the teachings of the Church on the nature, and efficacy of perfect contrition. While the knowledge on this subject is profitable at all times, yet in this great crisis in the world's history, it is especially useful and necessary. For the splendid young soldiers who for their country's sacred cause are soon to face, perhaps, the danger of death; for the young man who may soon be called; and, in fact, for all of us, young or old, in military or in civil life, a thorough understanding of this point is vitally necessary. None of us can tell the day nor the hour, when the slender thread of life shall be severed, and we shall be ushered before the judgment seat of God. And upon our ability to prepare ourselves properly in that crucial and all-important moment, may depend our eternal safety. Hence you can clearly see the urgent need and importance of thoroughly understanding how to act in that dread hour.

Suppose, for instance that during an encounter on the Western battle-front a soldier is mortally wounded. No chaplain is near at hand. He is over in another trench, let us say, ministering to the dying there. The young soldier is so unfortunate as to be in the state of mortal sin. You know that it is the teaching of the Church that a sinner who dies in the state of enmity, unreconciled to God, meets the penalty that is his due—the loss of eternal happiness. The dying soldier has but one short hour to live; he cannot have the sin forgiven in the Sacrament of Penance, for their is no Confessor at hand. Is not the dying sinner about to be ushered into eternity, defiled with the hideous stain of mortal sin, already doomed? Or is there any possible means of escaping this impending fate? In short, is there any means of saving his soul?

Happily there is. For it is the certain teaching of the Church, as expressed by the Council of Trent, that an act of perfect contrition will remit the eternal punishment due to sin, and will reconcile the sinner to his God. Let us then thoroughly understand what is meant by contrition.

Etymologically, contrition comes from the Latin word "contritio," and signifies the breaking of something hard. Hence it is applied figuratively to the breaking or softening of the sinner's hardened heart. The Council of Trent defines it as "a sorrow of soul and a hatred of sin committed, with a firm purpose of not sinning in the future." Contrition is of two kinds, perfect or imperfect. Imperfect contrition, usually called "attrition," by theologians, is that sorrow which is prompted principally by imperfect motives, such as the loss of Heaven and the fear of Hell. When combined with the Sacrament of Penance it is sufficient to secure the forgiveness of sin.

Perfect contrition differs from attrition, inasmuch as it is prompted by a higher and holier motive, namely, love of God. In essence perfect contrition is really an act of the love of God, to which is added the reflection, with its consequent regret, that one has offended this Person, Whom he loves so much. Herein consists perfect contrition.

Contrary to an erroneous impression which seems to have gained considerable currency, it does not require saintly nor heroic sanctity to make an act of perfect contrition. The weakest and frailest among us should be able to do so. They should not wait however, until they are at the point of death, before they try; they should do so every time they go to confession, and indeed, should make an act of perfect contrition every day.

Spiritual writers constantly point out, that penitents who are preparing to go to confession should not spend almost their entire time in examining their conscience, and then rapidly read some act of contrition. A greater proportion of the time should be spent in exciting themselves to sincere and perfect sorrow.

(Continued on Page Four)

Welfare Work Done by the Knights of Columbus Needed

Rev. Dr. Wm. T. Manning (Epis.), New York City, Chaplain at Camp Upton.

"This winter at Camp Upton I have had opportunity to see what this work of the Knights of Columbus is accomplishing, and I say it deserves the support of every intelligent and patriotic American. It is sometimes suggested, with the best of intentions, that the Y. M. C. A., the Knights of Columbus, and the Jewish Welfare Board ought all to be combined in one organization. I want to say that this would be the greatest possible mistake. You might just as well say that the Army might be strengthened by combining the Infantry, the Artillery, and the Engineers. We need them all and each one has its own work to do. To combine them would be a loss of power and it would not work. Under the present circumstances these agencies work in the friendliest spirit of co-operation. I found myself a short time ago sending a letter written on Y. M. C. A. paper, in a Knights of Columbus envelope, to a woman of my own church, about some things needed by a Jewish boy in my regiment. No agencies are doing more to help win the war than the Knights of Columbus, the Y. M. C. A., and the Jewish Welfare Board, and they are all needed."

Rev. Russell H. Bready (Meth.), Pontiac, Mich.

"I want every Protestant boy to feel that his church is keeping right up close to him during this awful struggle, and we are doing so through the Y. M. C. A. on the inside of the camps and through our open-door churches in all the camp war zones, and I want every Roman Catholic boy to feel that his church is keeping right up close to him, just as truly as the church of his Protestant chum. And the Knights of Columbus are doing this, and are keeping up the courage and faith of thousands of boys and teaching how to live the clean life. And I say to you, as a Protestant minister, from the Protestant pulpit, that it is as great a necessity as the Y. M. C. A."

How the Knights Aim at Improving Their Service

As the demand for additional secretaries becomes greater all the time, we feel that we will have to establish a training school for secretaries in a few points throughout the country, to be conducted in the camp, where a shack, with sufficient sleeping space for twenty-five men, will be provided, and these men can be trained for a short period under a competent instructor and then sent out to the various camps where needed. We are conferring with the supervisors now in order to agree on a definite plan, and we think a good starting place to try this idea out would be Camp Dix, if we take over the Engineers' Building there, which would provide the necessary sleeping space for many men.

COMMUNITY ACTIVITIES.—At present our Committee is doing a tremendous amount of outside recreation work through the various councils. Of course, the work is somewhat irregular and has not yet been standardized; at some points it is of a very high order and is being conducted most efficiently, while at other points it does not meet the needs of the situation. We have opened a department of Community Activities to systematize and develop this work, and will adopt a policy of extending financial aid to councils that are entertaining the soldiers in town and do not have sufficient means to do so. This aid is at present extended to eighteen different cities, and it is our expectation to shortly act on a number of applications and give financial assistance to any council in any part of the country where it will enable such council to look after the soldiers in town to better advantage than is done at present.

CHAPLAINS.—As to the work of the Post Chaplains, it would be impossible to overestimate its value. Their peculiar status, their freedom from the restraint of military rule and tradition give them opportunities for helpful work much greater than those that present themselves to the duly commissioned Regimental Chaplains; and that they take advantage of these opportunities of reaching and helping the soldiers is everywhere apparent. The reports we receive of their tireless activities and of the influence of their very presence, are most inspiring.

SUPERVISORS.—We have now perfected our staff of Supervisors, which is composed of seven capable men and each is allotted a definite territory, and their duty is to go from Camp to Camp and spend as long a period at each point as conditions may demand, but they must visit each Camp at least once a month. The result of this plan has been extremely gratifying, as it has improved the efficiency of our organization throughout the camps to a marked degree. The secretaries like to see someone in authority now and then with whom they may confer in regard to their troubles, and in this way they get ideas from the supervisors as to how things are done in other camps, all of which these officials are in a position to tell them. A complete and detailed report is furnished us by each supervisor at the termination of his visit at each camp, by which we get a picture of actual conditions in all camps and are enabled to direct the situation.

JOHN F. DEEGAN,
Director of Operations.

Churchgoer and Dontbelieve Hold Decoration Day Talk

Arranged by Rev. Henry Meyer, Batavia, Ohio.

"Suppose we take our little excursion today in the form of a walk through our cemetery," said Mr. Churchgoer, as, with his friend, he made ready for their weekly outing. "You know I must see that the family lot is fittingly groomed for Decoration Day."

"I am sure," answered Mr. Dontbelieve, "a visit to the city of the dead will not be without its charm. But I am surprised at your reference to the coming holiday: I thought you had your decoration day in November."

MR. C.: "Oh, yes, we have Poor Souls Day, which the Church devotes to those who have gone before us with the sign of faith. But, as in so many of the nobler promptings of the heart, my religious schooling only makes me all the more able and all the more eager to give a double obedience to the urgings of my country."

MR. D.: "That brings up a subject I am anxious to discuss. Shall I startle you by saying that I have always been dubious about the patriotism of the Catholic? Does he not necessarily try to serve two masters? And you hint that you carry double your share of the burdens of citizenship?"

MR. C.: "Well, whether you startle me or not, this is an oppertune time to take up your difficulty. First, as to the two masters: surely you know that slur was definitely and adequately answered almost two thousand years ago. 'Render to Caesar the things that are Caesar's, and to God the things that are God's'."

MR. D.: "I have been reading those remarkable letters of Leo XIII, but I have not read the one dated January 10, 1890, entitled 'On the Chief Duties of Christians as Citizens.' I suppose I shall find that text there. But it would be instructive to have you explain the practical workings of this theory. For example, how does it affect the Catholic of America?"

MR. C.: "Perhaps I can sum it up in these succinct sentences: It makes of every good Catholic a good citizen. There are many Protestants who are good citizens; there are many infidels, sceptics and scoffers who are good citizens; there are even some bad Catholics who are good citizens. But one rule is absolute and permits of no exception, There can never be a good Catholic who is not at the same time a first-class citizen."

MR. D.: "I fail to see how that follows from your principle."

MR. C.: "Let me put it another way: Whilst it is possible to render unto Caesar what belongs to Caesar without at the same time rendering unto God what belongs to God, it is emphatically not possible to render unto God what belongs to God without at the same time rendering unto Caesar what belongs to Caesar."

MR. D.: "I think I see. Since God commands compliance with the laws of State, we cannot give Him full homage if we are delinquent in the obligations of civil life."

MR. C.: "Exactly. From your life I know you to be a good citizen; but solely because I aim to be a good Catholic I feel that I am a good citizen.

(Continued on Page Four)

Children's School and Playground

CALENDAR FOR THIS WEEK.

19 S. Pentecost—St. Peter Celestine.
20 M. St. Bernardine of Siena.
21 T. Bl. Andrew Bobola.
22 W. Ember Day—St. Julia.
23 Th. St. John Baptist de Rossi.
24 F. Ember Day.—Our Lady, Help of Christians.
25 S Ember Day—St. Gregory VII.

Learn the Answers to the Questions which follow; also learn the meaning of terms frequently used in connection with our religion.

What does the feast of Pentecost recall?

What gift did the Holy Ghost bring to the Apostles?

Who preached to the people gathered in Jerusalem?

How many were baptized on that day?

What preparation did the Apostles make for this great event?

Catechetical Instructions

By Rev. R. E. K.

In the definition which we gave of the virtue of faith we saw that it is supernatural. When we speak of a thing as being supernatural we mean that it is not necessary to our human nature. For instance reason, the gift of understanding, etc., are necessary in order that we may be different from the animal. If we lacked the power of understanding we would not be human beings. But, faith or anything supernatural is not necessary to human nature but aids human nature and makes it more pleasing in the sight of God. A gift that belongs to man's nature is given for a natural end but a supernatural gift is given for a supernatural end. In other words, when we speak of faith being a supernatural gift of God, we understand that God has infused or has poured into the soul at Baptism that gift which enables the soul to believe all that God has revealed. It does not destroy or hinder reason in any way but rather aids it. Since God is the Author of science and revelation He cannot contradict Himself,—faith and reason should work hand in hand. This supernatural faith enables one to hold as true whatever God has revealed. One who possesses this gift, believes without doubt; it enables one to accept God's word without hesitation and to believe it firmly. We have an admirable example of this firmness of belief recorded in the life of St. Louis, King of France. In his life we find an account of the appearance of our Lord during the consecration of the Mass, under the form of a beautiful Child. A messenger hastened to the king and asked him to come quickly, that he might witness the wonderful miracle which God was working in proof of the Real Presence in the Blessed Sacrament. How natural it was for his courtiers to become excited! How natural it was for them to desire his presence at such a wonderful manifestation of God's power! But King Louis made no attempt to arise. "I firmly believe already that Christ is truly present in the Holy Eucharist; He has said it and that is sufficient; I do not wish to lose the merit of my faith by going to see this miracle," he said, and he did not go. This example in the life of the saintly king illustrates very well what we mean by saying that we believe without doubting what God has revealed.

We believe whatever God has revealed. If God is truth; if God cannot be deceived; if He is the all-perfect Being and therefore could not deceive us, it follows quite naturally that we should accept all of His teachings, if we accept any part of them. If I am using the intelligence which God gave me and it is proven to me that God has revealed such truths as the existence of Heaven or hell, or such truths as the institution of the Seven Sacraments, or the establishment of Christ's Church with St. Peter ruling over it as the visible head,—if I believe these things and doubt others that are equally revealed by God, then I am not acting the part of a responsible creature. If I believe God in one thing I must believe Him in all things because it is God who speaks; He knows whereof He speaks; He cannot be deceived; He cannot deceive me and remain the all perfect Being. It follows that I must believe every point of revelation. I must accept without doubt every dogma of the Church's teaching. This rule can admit of no exception for if I doubt in one single point of divinely revealed truths, I am doubting the truthfulness of God Himself. And this holds true even though my mind cannot understand the truth which God has made known to me. When Jesus Christ sent the Apostles forth to evangelize the world He said: Going, therefore, teach ye all nations, . . . teaching them to observe all things whatsoever I have commanded you and behold I am with you even to the consummation of the world (St. Matt. xxviii, 19-20). It is most reasonable to assume that if the Apostles must preach all that Christ had taught them, the people must have a corresponding obligation to accept the things preached to them. It would have been very convenient for the Apostles to eliminate whatever doctrines did not please the pagans. They might have tried to compromise with the Roman Emperors and thereby saved much bloodshedding, but they must teach all things and the faithful were to accept and practice all things. When we accept all that God has revealed our faith is universal. Faith cannot be selective and be based on the veracity of God.

TO MARY.

Mary, mother of Jesus
Hear my plea today,
Keep me from all danger
Teach me how to pray.

Guide my mother in our home,
My father at his toil,
My brother in his studies
Mary, our little girl.

Our President to do his duty
To protect our ships with might,
Watch over our Star Spangled Banner
Make it the emblem of honor and right.

And when, Oh Blessed Mother,
The scourge of war does come,
Unite the hearts of our people,
Hasten our victory won.

—Maurice Patrick Herlihy.

All Antiquity Honored the Blessed Virgin in Liturgy and Kept Feasts

(Continued from Page One)

ginity, was but an addition to thy glory!

"Blessed art thou, O Mary! As we rejoiced in thy nativity and exulted in thy maternity, so today do we hail with delight thy passage to heaven. To have sanctified thee from thy entrance into life would not have been enough, had not Christ especially beautified the death of such a Mother. The Apostles honor thee today with their praises, the angels with their songs, and Christ with His filial embrace. The clouds serve thee for chariot; thy Assumption transports thee to Paradise, and thy glory holds there the first rank among all the choirs of virgins. Thou art enthroned near Christ our Lord, whom angels and archangels unceasingly proclaim, 'Sanctus, sanctus, sanctus!'"

The Ambrosian Liturgy, which is still used in Milan, was completed and enriched by St. Ambrose, though compiled by others. It contains a preface hardly less beautiful than the one just quoted:

"It is right and good, Almighty God, unceasingly to offer Thee thanks, and to celebrate with the invocation of Thy divine power the festivals of the Blessed Virgin Mary. To whom, in truth, do we owe the gift of the Bread of Angels, if not to the Fruit of her womb? Has not Mary restored to us that of which Eve's sin had robbed us? On the one hand is there not crime, on the other expiation? Between the Virgin and the serpent what a distance! Between their works what an abyss! To the latter we owe the effusion of deadly poison; to the former, the mysteries of salvation. The serpent introduced death into the world; and, behold, the Son of Mary rises, restoring its liberty to poor captive human nature! All that humanity lost in Adam it has recovered in Christ. It is this same Christ whom with Thee, Omnipotent Father, and with the Holy Ghost, the angels adore; whom the archangels venerate in trembling; whom Thrones, Dominations, Virtues and Powers praise; whom, in fine, Cherubim and Seraphim with common jubilee glorify. Permit us to join our voices with theirs, humbly to sing, 'Sanctus, sanctus, sanctus!'"

The preface for the feasts of our Blessed Lady's Nativity, Presentation, etc., has these changes:

"The Virgin Mary, the Virgin without stain, has shone on the universe as a beautiful and luminous star. Eve shut against us the gates of Paradise; Mary has opened them wide. We were plunged in deepest gloom; she has recalled us to the joy of the ancient light. Pray for us, O Virgin Mary, Immaculate Mother of God!"

From the Mozarabic Liturgy, in use in Spain from the fifth to the eleventh century, we quote an eloquent passage on the Assumption of Mary:

"Eternal God, Supreme Father, behold us prostrate before Thy merciful divinity. Thou didst lead by the hand the most glorious Virgin Mary; and Thy Son, who is also her Son, conducted her after death to the inconceivable heights of heaven, midst the splendid army of angels, the brilliant legion of prophets, the glorious troop of Apostles, and the shining choirs of virgins. No man was ever the subject of an assumption so elevated, and Mary is the only woman admitted to this glory. And if she alone has attained those heights, it is because she alone remained a virgin after becoming a mother; because she alone gave birth to the God of heaven and earth; because she alone carried in her womb the Word made flesh."

The Liturgies of Jerusalem, Alexandria, Antioch, Constantinople, and Ethiopia contain praises of our Blessed Mother no less enthusiastic. We give a selection from each in the order named:

"We beseech Thee, O God, and without ceasing we make special commemoration of her who is truly blessed; of her whom all nations of the world agree in praising; of the holy and blessed Mother of God, Mary ever Virgin!"

"Deign to remember, Lord, all those who from the beginning of the world have pleased Thee—holy Fathers, patriarchs, Apostles, prophets; all those who have announced the truth—Evangelists, martyrs, confessors; and all holy souls who have lived their lives in the faith of Christ. But, above all, remember the most holy, the most glorious, the Immaculate, whom Thou didst load with Thy benedictions—Mary, Our Lady; Mary, Mother of God; Mary ever Virgin. Amen."

"O My God, we commemorate in Thy presence all the saints whom we are about to name! To intercede in our behalf, we present to Thee Mary before all others—Mary who is the Holy Mother of God; then the Precursor, John the Baptist; the first deacon and first martyr, Stephen; and the whole army of saints; yes, all the prophets, all the Apostles, all the martyrs, all the confessors—all, in fine, whose names are written in the Book of Life. Deign, in Thy divine tranquility, to hear the prayers of all these intercessors, and let Thy mercy receive them favorably."

"O Virgin, at the very moment when Gabriel pronounced the words, 'Ave Maria, gratia plena!' the God of all creation became incarnate in thee as in a sanctuary. Great are the heavens, but far greater then wert thou who bore the Creator. Glory to Him who took up His abode in thy womb! Glory to Him who was born of thee! Glory to Him who by that blessed nativity delivered the world! And thou, who brought forth, God, beseech Him to save all our souls. Amen."

Another beautiful passage occurs in the Greek Liturgy:

"Immaculate Mother of our God, no one on earth—no one is innocent as thou art innocent. Thou didst conceive the true God, the vanquisher of death. Thou art the spotless vase, the unprofaned temple, the most holy ark, the virginal sanctuary, the beauty of Jacob, the choice of God. Power and Glory were born of thee, O Lady, for the salvation of those who were perishing! And thou dost snatch from the gates of hell those who proclaim thee Blessed. Through our original transgression we had fallen to earth. Thanks to thee, there is no longer corruption or death; and thy hand, O Mary, raises us from earth to heaven! The Judge of the living and the dead, whom thou supernaturally didst clothe with the mantle of our flesh—that supreme Judge saves from the torments of the other life whom He will; but those especially who love Him, honor Him, and praise Him, and those who love, honor, and praise thee, O Virgin Mary!"—From the Ave Maria.

After Dinner Story

(Continued from Page Three)

within man an immaterial entity independent from, and superior to, his bodily being. But it is clear that an immaterial entity, superior to, and independent of corporeal things, cannot be altered or destroyed by the change of death of any corporeal thing. To this immaterial entity we give the name, soul; and to its quality of indestructibility we give the name, immortality."

"And to the whole argument," cried Plato, "I give the name, bosh! The reasoning and willing which you say must come from an immortal soul, is in reality nothing else than the result of chemical combinations in the brain."

"And whence, may I ask," said the priest, "whence come the chemicals that combine to produce these effects?"

"Why, naturally," said the philosopher, "from the nourishment that the body has assimilated."

"Then," said the priest, "you believe that all your profound thoughts, all your lofty aspirations, are but another form of the beef-steak and potatoes you consumed for breakfast. Verily, a sublime act of faith!"

"Don't mind him, Father; he is only giving a bad recitation of Prof. Binkley's infidel lectures on biology."

This unexpected ally was a harum-scarum student sitting astride the rail and driving several nervous women to the verge of hysterics by his imminent danger of falling overboard. This youth no doubt had a civilized name of some kind, but none of his companions seemed to know it, for they always and everywhere called him "Packey." Packey was a Catholic. True, at least since his entrance into the university, he lost little time in the practice of his religion, but he had inherited enough of the bellicose spirit to be ready at all times to fight for it.

"At any rate," growled Plato, glaring at the unabashed Packey, "Professor Binkley takes up science with a mind clear and unhampered by any of the musty doctrines to which your priests must blindly assent."

"And so," said the priest, "it seems that you believe Professor Binkley when he rejects the research of ages and tries with his little mind to build up a new doctrine to take the place of the universal belief in the existence of an immortal soul. You base your belief on the mere assertion in such a momentous matter, while you would consider his unsupported word altogether insufficient if there were question of settling an affair wherein you had even a few dollars at stake. Here again you are making a very decided act of faith. But I must ask you still another question before we can see how many acts of faith are made by the unbeliever. Do you believe in the divinity of Christ?"

"No, sir," replied Plato, "I have investigated the matter and found that it is a doctrine based on a misconception from the beginning."

"Then you believe that you are smarter and brighter than any of the millions of men who have believed in and defended the divinity of Christ during every period of the last two thousand years. That, it seems to me, is an act of faith of no mean proportions in your own intellectual excellence."

"Some act of faith, believe me!" interjected the exasperating Packey, "especially in a gink that was plucked at the last exam!"

"Now," said the priest, "for a final question. Surely, you believe at least in the existence of a Being of infinite intelligence, spiritual, indivisible, unchangeable, self-existent, all-present, all-powerful, who planned, made, preserves, and directs the universe and all that it contains—the Being whom we call God!"

"No, I do not!" snarled Plato, who was growing heartily disgusted with this one-sided controversy.

"Then, indeed," said Father Casey, "in order to account for the visible world around you, you must make enough acts of faith to fill a prayer-book. You must make an act of faith that this perishable world made itself, that is, did something before it had begun to exist. You must make an act of faith that the wonderful harmony of the universe with its millions of worlds, each moving in its appointed track, is the result of accident, that the laws of nature, which fill with awe and admiration the heart of the true scientist, merely 'happened' without any intelligent power to call them into being. You must make an act of faith that the belief in a Supreme Being which comes to every man with the dawn of reason, is a groundless deception. And after all your acts of faith, you must admit that you have accounted for nothing. How much more reasonable is that one simple act of faith made by the little boy in his state room a few moments ago. It is based on unimpeachable evidence, and it furnishes a satisfactory answer to every question the human mind can propose! He professed his belief in God, and the things that we see tell us plainly that there must be a God, or these things could not have begun to exist, while the act of faith you make, when you try to account for the existence of visible things, sounds so foolish that you are ashamed to formulate it. He professed his belief in the divinity of Jesus Christ, and if there is any fact that is, more than another, clear from history and tradition, it is this one. You deny the divinity of Christ. You advance a new method of historical research to disprove the unimpeachable evidence in its favor. Your vaunted system of historical research is so artificial, so unreliable, that were you to apply it to a ball game or a prize fight, the result would be too ridiculous for publication, but because it is used in overthrowing the belief of centuries in a saving and conseling doctrine, it must forsooth be praised as a triumph of genius. That child's act of faith professed belief in all that the Catholic Church teaches, because Jesus Christ has made the Catholic Church His mouthpiece, and Jesus Christ cannot lie. Your act of faith professes belief in a ranting professor or a rabid book for no better reason than because they pander to your pride of intellect and break down time honored barriers to the gratification of your passions."

"When Plato turns in tonight, fellows," broke in Packey, "don't fail to hover near his window to hear him lisp his act of faith. You'll recognize the window by the light from his halo."

"Gentlemen," continued Father Casey, "you have heard the believer's act of faith. That little child recited it a few moments ago. Now listen to the act of faith made by the unbeliever, and compare the two. 'Act of Faith. O my adored Self! I firmly believe that I know everything, and that the rest of men living and dead are hypocrites or dupes. I believe that any statement I make must be true simply because I make it. I believe that I never need offer any other refutation of the unanswerable arguments of men, who studied and thought a hundred times more than I, except to say that their reasoning is mediaeval—smacks of the schools. I firmly believe that the human race merits pity that it wallowed in ignorance and superstition until the dazzling splendor of my brilliant intellect broke upon the darkened world. I believe, though I have no solid reason for my belief, that there is no God and no soul. I believe that the universe made itself and preserves its well regulated existence without any intelligent Being to plan or direct it. I believe that my honored ancestor was a long tailed ape or a missing link, and that all that I can hope for for the future, is death and complete annihilation. So I believe, and so I will ever believe—at least until such time as I shall find myself in imminent danger of death, then I shall most likely cringe for mercy before the God whom, all along, I knew in my heart to exist. Amen.'"

"Angelic sweet!" mockingly murmured he of the untonsored poll.

"Plato, my boy," cried Packey, sliding down from the rail, "it's you for the hatches!"

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After Dinner Story

Father Tim Casey.

(By C. D. McENNIRY, C. Sa. R.)

THE SUPREME EVIL

As an unusually strong gust of the "norther" raging without shook the [illegible] foundation to roof and [illegible] fanned the log fire into a fierce blaze, [illegible] two men drew their chairs nearer [illegible] the massive bronze fireplace and [illegible] idly watched the smoke from their [illegible] cigars writhing and twisting until it was caught by the draft and sucked [illegible] the wide flue.

One was Bart Killalee, a rich broker, who had retired from active life to enjoy his wealth in the solitude of his country mansion. The other was Father Tim Casey, who, on returning from a distant sick call, had been caught by the blizzard and the darkness and urged to accept the broker's hospitality. The good priest, ever on the alert to gain a soul for God and heaven, had accepted gladly, for Bart Killalee was one of those whom the neighbors describe, with a shrug of the shoulders, as "Oh, yes, a practical Catholic, but none too fond of his prayers." That is, he managed by hook or by crook to find some priest to absolve him once a year at Easter time; but if sorrow for sin and a firm purpose of amendment are to be judged by subsequent conduct, his yearly Confession was sadly lacking in these necessary dispositions.

Bart, nothing loath to enjoy Father [illegible] genial companionship, sat with him far into the night, but by clever seamanship had so far managed to steer at a safe distance from the danger zone of religion.

"The crime wave," said the broker, warming to a subject very near his heart, "which threatens the life and property of every honest man in the land, will become daily more menacing until our court procedure is reformed—radically reformed—so that criminals can be brought to speedy and condign punishment."

"The crime wave," corrected the priest, "will become daily more menacing until the people of the country learn what faith teaches about the hideousness of sin. All the courts in the world will not make men resist their wicked passions so long as they forget that a grievous sin is the greatest of evils."

"Come now, Father Casey, admit between you and me that a—what we call a mortal sin, provided it is not a violation of any one's life or property, is not such a terrible thing!"

"A mortal sin," said the priest, "in order to be a mortal sin, must be a fully conscious, a deliberate offence against God in a serious matter. How can you, who condemn so severely the crimes against individuals of society, how can you pretend that a deliberate offence against the great Creator of individuals and society is an affair of little moment!"

"Well," said Bart, "I simply can't see the harm in it as I can see the harm in the injury that a burglar or a cut-throat would do to some one I know."

"Which merely proves," said Father Casey, "that you do not know God as you know mortal men, though to know God, the Creator, is the first duty of every reasonable creature. Yet God knows you; He is with you at all times. When you [illegible] grievous sin you insult Him to His very face—Him who made you and preserves you [illegible] you all that you have and [illegible] that you are!"

"Oh, He does not take it so seriously! He knows that we are human, and He gives us a liberal discount on that head!"

"He does not take it seriously!" cried the priest. "Let me tell you what He did on account of mortal sin and then judge whether or not He takes it seriously! You know that God has existed from all eternity. In the beginning there was no other besides Him, for He is the only being that exists of itself; all other beings must be created by Him, either directly or indirectly, before they can begin to exist. He, possessing every good quality in its highest degree, was all-sufficient unto Himself; He needed no one else to make Him happy. But in His great love and kindness He resolved to create other beings that they might share His happiness. He created the angels. You know, of course (there was an interrogation sign in the priest's voice) what an angel is."

"Yes, yes," broke in Bart, "my wife's first husband—he was an angel — 33rd degree — or archangel — or whatever you call the ones that hold the soft jobs up there and sit on the board of heavenly directors."

"An angel," continued Father Casey, heedless of Killalee's blasphemy, and determined not to be turned aside from the serious question under consideration, "is a spirit without a body or any of the imperfections of a body. An angel is a being of transcendant beauty, of dazzling brightness, of astounding power, of sublime knowledge. God, in His goodness, loved these glorious beings. He wished them to love Him in return—not through necessity but freely; therefore He gave them perfect liberty. Many of them used this liberty to honor and worship God, and as a reward, they were confirmed forever in His love. But one-third of them became proud—proud of their own beauty and strength—rebelled against their God and committed the first mortal sin. What followed? God created hell, that prison of unending torments—it was not in His original plan, if sin had not been committed it would never have been created—and then in an instant, without giving them one moment for repentance, He hurled the rebel angels into the abyss, and doomed them to suffer there forever. Think of it, for one mortal sin, and that a sin of thought, the sin of an instant, He condemned to hell millions of those bright spirits whom He had loved so well, and changed them irrevocably from beautiful angels into hideous demons. And yet you say that He does not take sin seriously.

"Listen further," continued the priest, noting that the broker's conscience was making him decidedly uncomfortable, "in order to fill up the heavenly thrones left vacant by the fallen angels, God resolved to create the human race. He created Adam to His own image and likeness and gave him Eve as a helpmate, and placed them in the garden of paradise. The first man and woman, as they issued from the creative hand of God, were perfect in body and soul. Their minds were bright and clear as those of the angels. They possessed all knowledge by intuition without the labor of study. Their wills were inclined only to good. The fearful interior conflicts between right and wrong that nearly tear asunder our own poor souls were unknown to them. Acts of heroic virtue were as easy for them as sins are for their fallen children. They were not obliged to labor; they were never sick; they were not to die. After a few years spent amid the delights of the garden of paradise they were to be taken up alive into heaven to be happy there forever more. Indeed, such noble beings were this first man and woman that, as Scripture tells us, Almighty God Himself would come down and walk with them in the evening shades of paradise. And we, their children, were to inherit all these blessings that a merciful Providence had freely given them. The devil could not bear to see man take possesion of the throne he had lost. He took the appearance of a serpent, dragged his slimy form into that hitherto happy retreat, and by his accursed lying and deceit induced our first parents to disobey God—to commit mortal sin. That moment our doom was sealed; the human race was condemned to death. For by that sin, says St. Paul, death entered the world. That hour, as we read in the first book of the Holy Bible, God cursed the earth on account of mortal sin. Adam and Eve were driven out of paradise; they and all their children were condemned to struggle through this world with darkened minds and perverted wills, earning their bread by the sweat of their brow, subject to misery, sickness, and death. Can you realize that all the suffering that has embittered the lives of men during the last six thousand years, has been sent by God in punishment of one mortal sin, and still you dare to say that God does not take sin seriously!

"And what that mortal sin did to the world," continued Father Casey relentlessly, "your mortal sins, Bart Killalee, did to your own soul. While you were in the state of grace, before you lost your baptismal innocence or after a good confession, you were a child of God, and as a child of God, an heir to His kingdom, a prince royal of the heavenly court. The Blessed Virgin Mary called you her child, the saints and angels, their own dear brother. But the moment you committed mortal sin, you renounced your birthright, your heavenly Father disowned you, the Blessed Mother, the

(Continued on Page Four)

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It's surely fortunate you stopped to read this announcement. The great profession of Electricity is SHORT of trained men. Tremendous expansion is ahead—billions are invested—wonderful developments and apparatus are crowding in; all we are short of is men—trained men. You often wanted to enter this great profession. Right now you enter at the most favorable period ever known. Splendid opportunities—fine jobs—big positions—are literally going begging for lack of specially trained men to fill them. I know, for I am Chief Engineer of the great Chicago Engineering Works and in touch with large electrical concerns. This wonderfully fascinating and richly profitable profession must have men—is demanding new blood—calls—needs YOU. Will you come in—NOW. I'm urging you to do it. Take advantage of this splendid opportunity to secure practical, high-class, UP-TO-DATE Electrical training. I am offering you privileges you may never have the chance to accept again. Find out about them, at least. Fill in and mail the coupon below this very minute before you forget it.

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You have never seen, and have never received, from any school, the like of the offer I can make you. All I ask of you is a few hours of your spare time each week, and compliance with one simple requirement. I will do the rest. I have perfected arrangements to make it easy for you to qualify and succeed. I will personally train you at home, in your spare time, by my new, condensed method of practical mail instruction. I use no text books—only my own charts, instructions, and electrical outfit. I will guarantee by a cash bond, that you can learn from them to your fullest satisfaction. I will also send you a splendid electrical outfit, absolutely FREE, give you FREE employment service, and promise also without charge, for five years after you graduate, to help you to make a success in your profession. Send you at once, FREE sample lessons to show you how very soon you can learn enough about Electricity to begin making money at it. Finally, the day you enroll I will send you the surprise of your life, a final gift from me to make your success assured. I offer you a wonderfully generous opportunity. Make sure of it. Send me the coupon for full details, now—RIGHT NOW.

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Chicago, Ill.: Without cost or obligation on my part, send me at once, prepaid, the Full particulars of your course, FREE outfit, etc.

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Address .....

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MAIL THIS FOR FREE LESSON AND

Bureau of Information

Questions are answered, as far as possible, in the order received; hence those who seek information through this Bureau must not become impatient if the answer to their queries does not appear for several weeks after we receive same.

Always direct questions to BUREAU OF INFORMATION or to DEPT. G. In separate envelopes. Questions should never be written on same sheet with subscriptions.

Kindly explain through Our Sunday Visitor the following: The Creed says: "He descended into hell." The Bible says that Christ said to the repentent thief on the cross: "Today thou shalt be with me in Paradise." If Jesus descended into hell, how did He take the thief to Paradise?

Early commentators hold, in fact modern writers who have considered this subject, agree that Our Lord promised eternal happiness with Him in Heaven as a reward to the repentent thief. The word Paradise does not necessarily signify the place of happiness designated by the word "Heaven." The repentent thief was told, "Today thou shalt be with me in Paradise," yet Christ did not go to Heaven on that day. Wherever Christ was, there would be Paradise to the souls of the just who were longing for His coming. He descended into Limbo (the word "hell" was usually employed to signify any place the soul went to, which was not Heaven) in order that He might make known the good news of His Redemption to the souls of the just who, while not consigned to hell, were excluded from Heaven on account of the sins of Adam. Since the gates of Heaven were not opened until forty days after the Resurrection, when Christ, taking with Him the souls of the just who had been detained in Limbo, ascended soul and body into Heaven, it is reasonable to believe that the repentent thief remained with the souls of the just until Heaven was opened to receive him. In the meantime his soul was pleasing to God; he was certain that his eternal salvation was settled and consequently the promise of Christ would be literally fulfilled in every respect.

Was St. Mary Magdalen the sister of Lazarus, or simply a woman of Bethania?

The Latin writers both of the early centuries and of the latter centuries maintain that Mary Magdalen, the repentent sinner, and Mary the sister of Lazarus are one and the same person. While many of the Greek writers consider that there were three distinct persons referred to in the Gospels of St. Luke and St. John. Many of the Protestant commentators hold the opinion that there were two distinct persons,—Mary Magdalen, who was the sister of Lazarus, and Mary the sinner, referred to in the Gospel of St. Luke. However, be this as it may, the fact remains that Mary Magdalen, though at one time a notorious sinner, repented of the past and gave such proof of sincere sorrow and devotion that Christ said to her: "Much has been forgiven her for she has loved much." The general opinion of men in the constant tradition throughout the centuries has linked the memory of Mary Magdalen with that of the sinner and with that of the sister of Lazarus.

Are Catholic services sometimes held in the Y. M. C. A. buildings at the Army cantonments?

They have been held in the Y. M. C. A. buildings in the past, though at present Holy Mass is celebrated in the K. of C. huts which are erected in practically all of the camps.

Was Christ baptized as a Catholic? Was water poured on His head?

Christ received a different baptism than that of the Christian dispensation for He had not as yet instituted the Sacrament of Baptism. We baptize, "In the name of the Father, and of the Son, and of the Holy Ghost." As to the manner of the application of the water to the Sacred Body of Christ, it is not certain whether it was done by pouring water on His head with a shell as the paintings of old show, or whether it was done by wading out into the stream and completely immersing Our Lord. This latter point is of no great value since it is not the baptism of John, but the baptism of Christ, which we administer or receive.

Why are Catholics inclined to pray to the Saints and Angels instead of God?

Why are you inclined to jump at conclusions or why are you so gullible as to believe everything you read or hear? Sometime when you see some poor, benighted, ignorant, superstitious, idolatrous Catholic saying his prayers (may he be a lawyer, a doctor or any professional man in your own neighborhood, the epithets apply to him just the same), ask him why he is inclined to pray to the angels and saints instead of God. He will inform you that you have a mistaken idea about his prayers; that he is actually praying to God; that he believes God will hear his prayers when joined to the prayers of the Saints in Heaven who are ever before the holy throne of God. You may get away with this sixteenth century vilification and tommy-rot, and you may succeed in convincing some people of the truthfulness of this allegation, but the person of ordinary intellect and common sense refuses to fall for it. Better jump aboard the twentieth century limited and get something new.

How often should a weekly or daily communicant go to confession? If no mortal sins are committed should a person go to confession before receiving Holy Communion?

The frequency with which one should approach the Sacrament of Penance is to be determined by the confessor. No general rule can be laid down, for circumstances may alter the fulfilling of these rules. For the fruitful reception of the Holy Eucharist, it is required that one be free from mortal sin and have a good intention. If these conditions be present one could receive Holy Communion indefinitely and thereby receive the graces that Christ intended for the souls of men. However, it is well for us to remember that special sacramental graces are given by Christ, with the reception of each of His Sacraments. The graces of Christ strengthen the soul; they enable it to overcome temptations more readily, and they make the soul more pleasing in the sight of God. For this reason, one should approach the Sacrament of Penance frequently. Besides, the Sacrament of Penance is well calculated to enable one to combat temptation and to grow more perfect in the practice of virtue. We exercise humility each and every time that we approach the Sacrament of Penance and know that the action is pleasing to God. The penitent should consult the confessor and willingly strive to follow his advice in the matter.

A. B. R.—It was not sinful.

James—It was not serious.

H. I. C.—That is sufficient.

American—Ask your pastor who knows conditions.

A. G. F.—Frankly state your case to your confessor as you did in your letter. The wrong has been done; the manly way is to make a general confession, asking your confessor's help.

Unhappy A. R. M.—Say "My God, I am heartily sorry," and try to be sincere.

E. M. J.—It was not sinful. No need to mention it.

Always Worried Reader—Follow the advice of your spiritual director.

M. G. B.—Talk the matter over with your pastor.

Worried—Ask your pastor.

When sending subscriptions state whether same are renewals or not.

ROSARIES

SPECIAL SALE. $1 Value on sale at 50c Postage Prepaid

GUARANTEED TO WEAR WELL

Beautiful large size imitation cut stone beads, mounted on heavy gold plated chain, with gold plated oxydized medal center and large fancy cross. Genuine beads, —choice of emerald, garnet, topaz, crystal, emerald beads, in neat green box.

FREE To each customer purchasing one of these rosaries, a copy of THE WAY OF THE CROSS. Its origin, nature and object; beautifully illustrated and contains a long and short form of the Stations of the Cross. Size 5x7½ inches. Postpaid.

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P. S.—Have all P. O. money orders made to me on Philpot, Kentucky.

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Everywhere to ride and exhibit the new 1918 model MEAD bicycle completely equipped with electric light and horn, carrier, stand, best tires, coaster brake, and many other useful features. Choice of 44 other styles, colors and sizes in the famous Mead "Ranger" line.

DELIVERED FREE—prepaid and 30 DAYS TRIAL. Send for free catalog and particulars of our Factory-to-Rider offer and terms.

TIRES Lamps, Horns, Wheels, Parts, Equipment and Sundries for all bicycles at half usual prices. We ship C.O.D. anywhere in U.S. without a cent deposit, prepay the freight and allow TEN DAYS FREE TRIAL. Write today.

MEAD CYCLE COMPANY Dept. R-136 CHICAGO

LIGHTNING RODS

BIG PROFITS—Quick sales; guaranteed lightning protection. $250 if they fail. Agents wanted. L. F. DIDDIE CO., Marshfield, Wisconsin.

WANTED Respectable elderly Catholic lady or lady having a child of school age, to keep house, as priest's housekeeper in the state of Washington. A person seeking a home rather than large salary. State salary expected and give references. Address S. L., Care of Our Sunday Visitor.

Keep the Boys Happy While They're Away

Song Hit of the War.

Catchy music. Red, White and Blue Title Page. Send 10 cents (coin or stamps) for copy.

WM. G. HENRY, Publisher,
48 Highwood Terrace
Weehawken New Jersey

WANTED A Catholic lady teacher for a public rural school in Southwest Missouri. Community exclusively Catholic. Must have knowledge of church music. Give age, experience, references. State salary. Address: C. A. T., Care of Our Sunday Visitor.

IDEAS WANTED—What have you? Send sketch today. Write for List of Needed Inventions. W. J. GARDNER, 101 WEBSTER BUILDING, CHICAGO, ILLINOIS.

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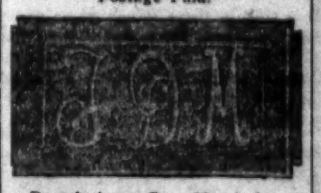
Gentlemen's Special Leather Belt and Ormolu Gold Buckle

$1.00

Postage Paid.



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P. O. ..... State.....

Street No or R. R.....

OUR SUNDAY VISITOR

Issued Weekly by
OUR SUNDAY VISITOR
Huntington, Indiana

REV. JOHN F. NOLL, LL.D., Editor
Rev. R. E. Kelly, Associate Editor

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HUNTINGTON, INDIANA, MAY 26, 1918.

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, of all others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed to you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X, and also from Other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in feeding this holy undertaking you are following the right path and are returning with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV, Pope.

Apostolic Delegation, 1511 Biltmore St., Washington, D. C., April 27, 1912.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,

✠ JOHN BONZANO, Archbishop of Melitene, Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement. To furnish a weekly paper, for an annual subscription of 50c, appears to me to be most remarkable.

Devotedly yours in Domino,

✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

HOW UNJUST OUR ENEMIES ARE!

The Editor of the **Pleodian**, a Masonic journal published in the interests of a Chicago lodge, charges the Knights of Columbus with having seized the opportunity which the war offers "to wage a relentless advertising campaign, in order to show and impress upon the public the wonders of all Catholic institutions."

We have been wont to hear just the opposite about the Knights of Columbus. While they are probably serving two-fifths of the boys in the American Camps, very little news goes out from their headquarters about it. At nearly every Army Camp the Y. M. C. A. edits a special paper for publicity purposes, and they receive, besides, a generous amount of advertising gratis in nearly every paper in the land.

We would not think of blaming them for this. If they are doing good work and the people generally are supporting it, why should they not report to the people what they are doing? Neither would we charge them with entering into the field of Army Welfare Work only to advertise Evangelical Protestantism. We believe that their first motive is to minister to the boys, as is that of the Knights of Columbus.

The Chairman of the Knights of Columbus War Activities has had conferences with high officials of the Y. M. C. A. and notably with International Secretary Mott, with a view to consolidating their work in a manner satisfactory to all concerned, but without success. Mr. Mott acknowledged that the Y. M. C. A. could not give to Catholic boys, who in some Camps constitute from 40 per cent to 50 per cent of the total enrollment, all that they would want in a spiritual way.

The Catholic Religion is not advertised in the Camps except in so far as the boys themselves advertise it by practicing it. The chaplains, whose number is wholly inadequate, are never conspicuous. Public religious services are held only on Sunday morning; every other public meeting held in the Knights of Columbus buildings is solely for the entertainment and amusement of the soldiers.

It is certainly too bad that many otherwise well-informed men are so blinded by prejudice that they cannot see their way to place a charitable construction on a single thing which the Catholic Church, or some society within her ranks, does.

The Editor of the **Pleodian** also criticizes the Knights for calling on non-Catholics for assistance towards their Campaign Fund. Just why this is more wrong than for the Y. M. C. A. to ask help of Catholics and Jews, whom its Constitution discriminates against, we cannot, for the life of us, understand.

When the Y. M. C. A. make their Drive in the near future for $100,000,000, ten per cent of the sum, at the least calculation, will be contributed by Catholics; and that amount will not be contributed by non-Catholics to the K. of C. War Fund during the whole course of the war.—Hence what reasonable grounds for complaint have our enemies?

Just a week ago the Knights of Columbus of Fort Wayne, Indiana, (we adduce this instance because said city is Huntington's neighbor) completed a Drive for $35,000. They went over the top and more than four-fifths of the amount was contributed by Catholics; yet read this resolution of the Committee which had charge of the Drive:

"Whereas, we have learned during the K. of C. drive and other patriotic campaigns, that whole-hearted co-operation of all the people in the community results in success, that is so necessary to properly sustain the boys 'over there.'

"Now, therefore, be it resolved that we, the members of the executive committee and members of the teams of the K. of C. War Camp Fund do hereby volunteer and pledge our renewed whole-hearted support and services in the coming Red Cross and Y. M. C. A. campaigns."

J. M. EGGEMAN, Chairman Executive Committee,
BYRON HAYES, Secretary.

Then the members of the Committee dug into their pockets and amassed a nice offering which was to be the first contribution to the forthcoming Red Cross Fund.

—o—

In this issue we do not report the magnitude of K. of C. operations at the fighting front across the seas. Huts are being erected as rapidly as possible at debarkation and many other points in France. Several large buildings are now in use, and the Knights have issued a call for five hundred secretaries for this foreign service. The budget needed for home and foreign Welfare Work up to July 1, 1919, is estimated at $16,000,000.00.

They do not ask the faith or creed
Of him that comes into their hut;
True knighthood's door is never shut
Against a pilgrim warrior's need.
They question only: "Would you Rest,
And are you weary and oppressed?
Then, brother, lay aside your care.
And come this sheltering roof to share."

The days of bigotry are passed:
Now creeds are standing side by side
To stem war's devastating tide.
All Christians as one race are massed,
And Jew and Gentile work and pray
As fellows of a common clay.
Throughout war's dark and dreary blight
In deeds of mercy men unite.

Perhaps some one you love or know
May seek the door that's never shut,
And enter Knighthood's cheery hut
And hear the songs of long ago.
And live once more an hour or two
The joys of home that once he knew.
Shall he not feel your presence there
Regardless of the garb you wear?
—Edgar A. Guest

They Do Not Overlap They Co-operate

I have visited some of the great training camps of the Army and, of course, have heard constantly from them. These experiences and reports give me some basis for estimating the value of the Army and the country the work which the Young Men's Christian Association and the Knights of Columbus are doing. Their co-operation with the Department has been sympathetic and constant, and as a consequence we have not had religious rivalry, but merely competition in service. These great armies are made up of men separated from their homes and the social opportunities and surroundings to which they are accustomed. It is no small part of our success in making them as fine as they are, and they have been followed to their new environments by these old loved and helpful influences.—Newton D. Baker, Secretary of War.

"We wish to stress the importance of having the men in the army know that the Y. M. C. A. is a Protestant organization and that its workers in the army represent what the Protestant church is doing for the soldiers. The Y. M. C. A. is the Church, the Protestant Church, at work among the soldiers. This should not be overlooked either by the men at home or by those in the army."—The M. E. Christian Advocate (Atlanta' Jan. 11, 1918.

Catholic Organizations

By Edw. F. Garesche, S. J., Editor "The Queen's Work," St. Louis, Mo.

SODALITIES FOR TEACHERS.

We mentioned in a former paragraph the activities of Sodalities for Teachers modeled on lines which specially suit the circumstances of Catholic teachers and their opportunities, just as the Nurses' Sodalities are intended in a special way to meet the needs of Catholic nurses. The movement for these Teachers' Sodalities is now well under way and we trust to see the zealous Catholic teachers of all our large cities enlisted under the banner of Mary. The meetings and exercises of the Teachers' Sodalities will be arranged with a special view to their convenience and the exigencies of their work. The activities undertaken by the Sodalities will also be suited to their opportunities. Thus, for example, the teaching of catechism, the Holy Communion Section, the Mass Section, the Section for the Help of the Missions, the Catholic Literature Section, Study Clubs, Academies and Night Schools, and Settlement Work are some of the activities that have proved successful and popular in Teachers' Sodalities.

While these Sodalities are not confined in their membership to any one parish and can embrace the teachers of the whole city, still the member of the Teachers' Sodality should also belong to the Parish Sodality where she lives and partake so far as possible in its activities. Through the co-operation of the Teachers' Sodality some of the activities of the Parish Sodality may moreover be very powerfully assisted, since trained teachers have experience and knowledge of methods, a sense of the value of detail, and a schooling in dealing with problems and situations, which are very valuable in any form of organized work.

Such special Sodalities have been highly recommended by our Holy Father, Benedict XV, who gave them special mention in his famous address to the Sodalists of Rome on the occasion of his own fortieth anniversary as a Sodalist. He dwelt particularly on the need and the usefulness of Sodalities for special classes and professions, mentioning those for priests, and for professional men. The promotion of such Sodalities has therefore the blessing of being in direct conformity with the wishes of our Holy Father, the Pope.

Readers Speak To Readers

Los Angeles, Cal., Jan. 24, 1918.

Mr. Harry Wilson, a distinguished graduate of Cambridge University, and a recent convert to the Church, is engaged in the very noble work of spreading the light of Catholic truth by having various Catholic publications introduced into our homes. While the Tidings is the Official Organ of the Diocese and should be read by all our people, we must not forget that Catholics who are interested—as they should be—in the activities of the Church, and anxious to have a Catholic atmosphere in their homes should not be content with one Catholic publication.

Mr. Wilson will bring to your notice a paper which has already accomplished much good and gives promise of further usefulness in the future—a paper, moreover, which can be procured by those of limited means as easily as our ordinary dailies—Our Sunday Visitor is within the reach of all.

I am hopeful that Mr. Wilson will be successful in his campaign and I heartily recommend him to the consideration of the Reverend Clergy.

✠ JOHN J. CANTWELL,
Bishop of Monterey and Los Angeles.

Portageville, Mo., May 5, 1918.

Dear Father Noll:

It is an honor, as well as a duty to circulate your constantly attractive and interesting Catholic weekly. I shall strive to have our people 100 per cent readers of Our Sunday Visitor.

Sincerely yours,
J. A. McMAHON.

Washington, D. C., Mar. 15, 1918.

My Dear Father Noll:

I read Our Sunday Visitor nearly every week; buy it at whatever church I find it. I feel it is the greatest and best paper I ever read. There is such a sense of surety about it—a feeling that whatever is there can be proven correct, so while I have very little to give, I would like to do something to help others to read it and to learn the truth about our religion. There are so many excellent, honest, conscientious people outside of the Catholic Church that I feel it a shame that we do not do more to enlighten them in our beautiful religion. And what beautiful examples they usually set us when they have embraced our religion! Whether rich or poor, they show us luke-warm ever Catholics how we lack zeal in our faith.

FANNIE CADEL.

REPORT OF BUREAU OF DISTRIBUTION OF CATHOLIC LITERATURE, FOURTH DEGREE ASSEMBLY LOS ANGELES K. OF C

Individual papers mailed 5650.
Boxes mailed and by freight 3870 lbs.

In explanation of this two and a half tons of Catholic mail matter will say, the individual papers of magazines were the best of Catholic literature, carefully selected and sent to isolated Catholics, far from priest, and church in the mining towns and mountain homes. The names were carefully collected from the missionary priests of the diocese of Monterey and Los Angeles, our principal object being to try to keep our neglected Catholics in the faith and overcome the trashy literature that so readily reaches our people and weans them from our Dear Mother Church.

The boxes sent to our cantonments, naval training stations, prisons and Indian schools were the choicest of Catholic literature, all segregated into years, as many as five years in rotation of many of the leading Catholic journals being included therein, so that story after story were carried to conclusion.

Our four years of continued service and my personal visit to the cantonment gave me much enlightenment as to the requirements of each case. So I can now safely say, judging by the many letters coming in regularly, and the guaranteed postage, that the $120 spent by the Fourth Degree Assembly in 1917 has been a great incentive for good.

D. J. DAZE, Chairman.
Address K. of C. Club House, 612 South Flower Street, Los Angeles.

"The Catholics are putting their lives at the service of their country, just the same as the Protestants, and there is as much reason why Catholics should raise money for the moral welfare of the Catholics as that Protestants should for the Protestant

"The Knights of Columbus organization is a great religious society and it is to its credit that it has undertaken the work.

"W. J. BRYAN."

THOUSANDS WANTED.

U. S. Government wants thousands men—women clerks, 18 or over. $100 to $150 month. Write IMMEDIATELY to Franklin Institute, Dept. P 179, Rochester, N. Y., for free list of positions now open.

To kill and die; to kill in dying; to mete out wholesale and almost indiscriminate death! Of course, hearts are hardened, souls are steeled to pity, the wells of love and the tears of repentance go dry, and the hot springs of passion freely flow. But what would we? War is no parlor pastime. It is a form of the wrath of God. It is waged with the vengeance of God. And yet, men are human. Here is the underlying, ever-reaching fact of all. They are human and therefore our brothers. We must help them, as brothers.

WANTED Careful married man to work and manage 240 acre stock and grain farm. Permanent position. Give full particulars in first letter. Address S. D. MEYSENBURG, CLARKS, NEBRASKA.

WANTED Respectable woman or man and wife to act as priest's housekeeper and work about the house. References necessary. Address: J. C. D., Care of Our Sunday Visitor, Huntington, Ind.

CATHOLIC MAGAZINE AGENCY—ORDER all your Magazines, religious or secular, new subscriptions or renewals, and also all devotional books, through The HARRY WILSON MAGAZINE AGENCY, 1824 S. Kingsley Drive, Los Angeles, Cal. Ask for price list.

MARRIED LIFE AND FAMILY HAND BOOK
By R. Willman, M. D.

This is the title of a text book just issued which is to supply a long-felt want.

It treats on the fundamentals of the human race; questions of vital interest to those contemplating the married state, and things that are conducive to comfort, to health, and well-being of the married and their offspring; including a well regulated treatise on ordinary diseases that are met with in family life; especially written for the laity.

In a word, it is a Cyclopedia of knowledge of vital interest to the married, especially to parents.

They cannot afford to be without this book.

TO BE HAD FROM the AUTHOR
301 NORTH ELEVENTH STREET
ST JOSEPH, MISSOURI

Price: $3.00 Postpaid.
A Most Appropriate Wedding Present.

Please mention Our Sunday Visitor when ordering.

FLORIDA

To Catholics contemplating a home in Florida, San Antonio offers the following inducements. The only Catholic Colony in Florida with Church and resident pastor; a Council of Knights of Columbus; College for boys conducted by the Benedictine Fathers; Academy for girls taught by the Sisters, who also teach our public schools; Good orange, grape fruit, vegetable and general farming lands for sale. For booklet, prices, terms and see Rt. Rev. Bishop's recommendation, address JOHN S. FLANAGAN, San Antonio, Pasco Co., Florida.

GOOD CATHOLIC PHYSICIAN

will find excellent opportunity to locate in a Catholic Community. Address REV. THOMAS H. KOLB, St. Louis Church, Cedar, Ohio.

GOD AND MYSELF.
By Martin J. Scott, S. J.
Introduction by Cardinal Gibbons.

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